



THE CATHOLIC PARISH OF THE DORMITION

OF THE MOST HOLY MOTHER OF GOD
Парафія Успіння Пресв. Богородиці

Sunday, July 23, 2023

Eighth Sunday after Pentecost. Octoechos Tone 7; The Holy Martyrs Trophimus, Theophilus and those with them (284-305); Miracle of the Pochaiv Icon of the Mother of God against the Invaders (1675)

Our Mission is to joyfully bring all people into the knowledge, love and service of the Holy Trinity, Who dwells amongst us.

Address:

15608 -104 Avenue,
Edmonton, AB
T5P 4G5

Services:

Sunday Divine Liturgy
(Ukr & Eng) at 10 am

Festal Liturgies:

Most Major Feasts at 6 or 7 pm, see
the calendar section of this bulletin
for details on upcoming feasts.

Parish Website:

<http://dormition.eeparchy.com>

Eparchial Website:

www.eeparchy.com

Pastor:

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Third World Day for Grandparents and the Elderly



Sunday, July 23, marks the **Third World Day for Grandparents and the Elderly**, which this year has as its theme "His mercy is from age to age" (Lk 1:50).

Learn about it, including the pope's letter to you, on pages 4, 5 & 6

Icon of the Mother of God of Pochaiv

Commemoration of the Miraculous Appearance of the Mother of God at Pochaev, which saved the Monastery from the assault of the Tatars and Turks

The Pochaev Icon of the Mother of God is among the most revered sacred objects of the Church. Located in the Dormition Cathedral at Pochaev, Ukraine, the Icon is renowned throughout the entire Slavic world, and is venerated in Russia, Bosnia, Serbia, Bulgaria, and in other places. Christians of other confessions also ...



August 6 is the Great Feast of the Transfiguration. Fr. Peter wanted me to remind you all that it is tradition to bless fruit on this day, so **bring some fruit** with you to Liturgy and he will bless them.



Icon of the Mother of God of Pochaiv Continued

...venerate the Pochaev Icon of the Most Holy Theotokos. The wonderworking Icon has been treasured at the Pochaev Lavra for over 400 years.

Numerous miracles have taken place before the holy Icon, and these are recorded in special books at the monastery. The books contain the personal testimonies of people who prayed before the Pochaev Icon and were healed of their illnesses, delivered from unclean spirits, or freed from captivity. Many sinners were also brought to repentance.

Today's Feast Day in honor of the Pochaev Icon of the Mother of God was appointed to commemorate the deliverance of the Dormition Lavra from a siege by the Turks on July 20-23, 1675.

In the summer of 1675 during the Zbarazhsk War with the Turks, in the reign of the Polish King Jan Sobieski (1674-1696), regiments composed of Tatars under the command of Khan Nuraddin via Vishnevets fell upon the Pochaev monastery, surrounding it on three sides. The weak monastery walls and its stone buildings did not offer much protection against a siege. Igoumen Joseph Dobromirsky urged the brethren and laypeople to pray to their heavenly intercessors, the Most Holy Theotokos and Saint Job of Pochaev (October 28).

The monks and the people prayed fervently, prostrating themselves before the wonderworking Icon of the Mother of God, and the reliquary containing the relics of Saint Job. At sunrise on the morning of July 23, as the Tatars prepared to attack the monastery, the Igoumen ordered an Akathist to the Theotokos to be sung. At the opening words, "O Queen of the Heavenly Hosts," the Mother of God suddenly appeared over the church, in "an unfurled radiant white omaphorion," with

angels holding unsheathed swords. Saint Job stood beside the Mother of God, bowing to her and beseeching her to defend the monastery.

The Tatars believed that the heavenly army was a vision, and in their confusion they started shooting arrows at the Most Holy Theotokos and Saint Job, but the arrows turned backwards and wounded those who shot them. The enemy, gripped by terror, fled in panic, trampling upon and killing each other. The

defenders of the monastery pursued them and took many prisoners. Later, some of the prisoners converted to the Orthodox Faith and remained at the monastery thereafter.

In the year 1721, Pochaev was occupied by the Uniates. Even during this difficult time for the Lavra, the monastery Chronicle lists 539 miracles of the Pochaev Icon. In the second half of the eighteenth century, a Uniate nobleman, Count Nicholas Pototski, became a benefactor of the Pochaev Lavra through the following miraculous circumstance. After accusing his coachman of overturning the carriage with runaway horses, the Count took out a pistol to shoot him. The coachman, turning towards the mountain of Pochaev, stretched out his hands and cried: "Mother of God, depicted in the Pochaev Icon, save me!"

Several times Pototski tried to shoot the pistol, which had never failed him, but the weapon misfired and the coachman remained alive.

Pototski went at once to the wonderworking Icon and resolved to devote himself and all his property to building up the monastery. With the money he contributed, the Dormition cathedral was built, as well as other buildings for the brethren.

The return of the Pochaev Monastery to the Orthodox Church in 1832 was marked by the miraculous healing of the blind maiden Anna Akimchukova, who had come on pilgrimage to the holy shrine along with her seventy-year-old grandmother from Kremenets-Podolsk, 200 versts away. In memory of this event, the Archbishop of Volhynia and Archimandrite Innocent of the Lavra (1832-1840) appointed that an Akathist be read on Saturdays before the wonderworking Icon. During the time of



We Are People of the Eucharist

Towards a renewed love
for Holy Communion



Reflections on the Eucharist
by Bishop David Motiuk, Eparchy of Edmonton

Holy Communion: Obligation or Source of Joy?

The Sunday Eucharist is and will always be the centre of our Christian lives. Sharing in the Eucharist should always be the heart of Sunday for every Christian.

As Blessed Pope John Paul II reminds us, "It is a fundamental duty, to be fulfilled not just in order to observe a precept but as something felt as essential" (Apostolic Letter, *At the Beginning of the New Millennium*).

The Sunday Eucharist, the day of the Risen Lord, has the power to shape and change our Christian lives for the better. God's family, gathered around the table of the Word and the Bread of Life, transfigures us into the holy people God intends us to be. And we, in turn, can help God to transform the world around us into the Kingdom of God, heaven on earth.

Let us renew our desire to draw ever nearer to the Divine Eucharist.

If we are frequent partakers of Holy Communion, let us not do so out of custom or habit, but rather with love, with sincerity and purity of heart.

If we attend Church only infrequently or have fallen away completely, let us without hesitation return to our Lord, who has set before us a royal table, a banquet where angels themselves serve, and the King himself is our host.

If we have stayed away from Church for awhile during the pandemic out of caution, let us find ways of returning once again to the Banquet Table where the Lord desires to comfort us and nourish us.

If we are travelling this summer, let us not neglect to include among our travel plans attending a local church, taking in the sights and sounds of the local worshipping community as they gather around the Eucharistic Table.

If you plan to stay home this summer, relaxing and enjoying what the summer has to offer, include first among your summer plans your weekly attendance at your home parish, making an extra effort to invite children and grandchildren to join you, then have them over to your home to continue the celebration.

The Sunday Eucharist is truly the heart of every Christian and Christian family, something to be practiced not as an obligation but as a source of joy. The Lord truly desires to be part of our lives, helping us to grow in a loving relationship with God and with each others.

We are people of the Eucharist.

Wishing you a blessed and enjoyable summer! See you in September.

THIRD WORLD DAY FOR GRANDPARENTS AND THE ELDERLY



A Mass presided over by Pope Francis

In Rome, the heart of the Day will be the Holy Mass, presided over by Pope Francis at 10 a.m. inside St. Peter's Basilica. More than 6,000 people will attend the Mass, including many elderly people from all over Italy: grandparents accompanied by their grandchildren and families, elderly residents living in retirement and residential nursing homes, as well as many elderly people who are active in parish, diocesan and associational life.

The elders will hand over the WYD Pilgrim's Cross to the young people leaving for WYD

At the end of the celebration, five elderly people - representing the five continents - will symbolically hand over the WYD Pilgrim's Cross to five young people leaving for Lisbon, symbolizing the transmission of faith from age to age. The gesture of handing over is also meant to represent the commitment that the elderly and grandparents have accepted, at the invitation of the Holy Father, to pray for the departing youth and accompany them with their blessing. To all those participating in the celebration at St. Peter's, the Diocese of Rome will present the prayer for the Third World Day and Pope Francis' message to grandparents and the elderly.

Initiatives around the world

The Dicastery for Laity, Family and Life renews its invitation to celebrate the World Day for Grandparents and the Elderly in every diocese in the world with a Mass dedicated to them and by visiting the elderly people who are alone. Plenary indulgence is granted to those who perform these deeds. In this regard, two examples of celebrations, amongst the many that will take place around the world, are that of the Brazilian Bishops' Conference, which will celebrate a Mass with the elderly at the [Aparecida Shrine](#) and that of the Canadian Bishops' Conference, which released a video [inviting young people to visit the elderly in nursing homes](#).

The Local Organizing Committee of the WYD in Lisbon has joined in Pope Francis' invitation, launching two initiatives: [queridosavos.pt](#) - to promote a chain of prayer of grandparents and the elderly to accompany the young people leaving for Lisbon – and a social media challenge inviting all young people to visit their grandparents before the day and take a photo or video with them.

Today, at the end of the Liturgy, we will have a special blessing for grandparents and the more seasoned among us.

Dormition of the Righteous Anna, the Mother of the Most Holy Theotokos

Saint Anna was the daughter of the priest Matthan and his wife Mary. She was of the tribe of Levi and the lineage of Aaron. According to Tradition, she died peacefully in Jerusalem at age 79, before the Annunciation to the Most Holy Theotokos.

During the reign of Saint Justinian the Emperor (527-565), a church was built in her honor at Deutera. Emperor Justinian II (685-695; 705-711) restored her church, since Saint Anna had appeared to his pregnant wife. It was at this time that her body and maphorion (veil) were transferred to Constantinople.

Portions of Saint Anna's holy relics may be found on Mount Athos: Stavronikita Monastery (part of her left hand), Saint Anna's Skete (part of her incorrupt left foot), Koutloumousiou Monastery (part of her incorrupt right foot). Fragments of her relics may also be found in her Monastery at Lygaria, Lamia, and in the Monastery of Saint John the Theologian at Sourota. Part of the saint's incorrupt flesh is in the collection of Saints' relics of the International Catholic Crusaders. The church of Saint Paul Outside the Walls in Rome has one of the saint's wrists.

Saint Anna is also commemorated on September 9.



MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE THIRD WORLD DAY FOR GRANDPARENTS AND THE ELDERLY

“His mercy is from age to age” (Lk 1:50)

Dear brothers and sisters!

“His mercy is from age to age” (Lk 1:50). This is the theme of the Third World Day for Grandparents and the Elderly, and it takes us back to the joyful meeting between the young Mary and her elderly relative Elizabeth (cf. Lk 1:39-56). Filled with the Holy Spirit, Elizabeth addressed the Mother of God with words that, millennia later, continue to echo in our daily prayer: “Blessed are you among women and blessed is the fruit of your womb” (v. 42). The Holy Spirit, who had earlier descended upon Mary, prompted her to respond with the Magnificat, in which she proclaimed that the Lord’s mercy is from generation to generation. That same Spirit blesses and accompanies every fruitful encounter between different generations: between grandparents and grandchildren, between young and old. God wants young people to bring joy to the hearts of the elderly, as Mary did to Elizabeth, and gain wisdom from their experiences. Yet, above all, the Lord wants us not to abandon the elderly or to push them to the margins of life, as tragically happens all too often in our time.

This year, the World Day for Grandparents and the Elderly takes place close to World Youth Day. Both celebrations remind us of the “haste” (cf. v. 39) with which Mary set out to

visit Elizabeth. In this way, they invite us to reflect on the bond that unites young and old. The Lord trusts that young people, through their relationships with the elderly, will realize that they are called to cultivate memory and recognize the beauty of being part of a much larger history. Friendship with an older person can help the young to see life not only in terms of the present and realize that not everything depends on them and their abilities. For the elderly, the presence of a young person in their lives can give them hope that their experience will not be lost and that their dreams can find fulfilment. Mary’s visit to Elizabeth and their shared awareness that the Lord’s mercy is from generation to generation remind us that, alone, we cannot move forward, much less save ourselves, and that God’s presence and activity are always part of something greater, the history of a people. Mary herself said this in the Magnificat, as she rejoiced in God, who, in fidelity to the promise he had made to Abraham, had worked new and unexpected wonders (cf. vv. 51-55).

To better appreciate God’s way of acting, let us remember that our life is meant to be lived to the full, and that our greatest hopes and dreams are not achieved...

continued on next page...

The Pope's letter for the 3rd World Day for Grandparents and the Elderly Continued...



... instantly but through a process of growth and maturation, in dialogue and in relationship with others. Those who focus only on the here and now, on money and possessions, on “having it all now”, are blind to the way God works. His loving plan spans past, present and future; it embraces and connects the generations. It is greater than we are, yet includes each of us and calls us at every moment to keep pressing forward. For the young, this means being ready to break free from the fleeting present in which virtual reality can entrap us, preventing us from doing something productive. For the elderly, it means not dwelling on the loss of physical strength and thinking with regret about missed opportunities. Let us all look ahead! And allow ourselves to be shaped by God's grace, which from generation to generation frees us from inertia and from dwelling on the past!

In the meeting between Mary and Elizabeth, between young and old, God points us towards the future that he is opening up before us. Indeed, Mary's visit and Elizabeth's greeting open our eyes to the dawn of salvation: in their embrace, God's mercy quietly breaks into human history amid abundant joy. I encourage everyone to reflect on that meeting, to picture, like a snapshot, that embrace between the young Mother of God and the elderly mother of Saint John the Baptist, and to frame it in their minds and hearts as a radiant icon.

Next, I would invite you to make a concrete gesture that would include grandparents and the elderly. Let us not abandon them. Their presence in families and communities is a precious one, for it reminds us that we share the same heritage and are part of a people committed to preserving its roots. From the elderly we

received the gift of belonging to God's holy people. The Church, as well as society, needs them, for they entrust to the present the past that is needed to build the future. Let us honour them, neither depriving ourselves of their company nor depriving them of ours. May we never allow the elderly to be cast aside!

The World Day for Grandparents and the Elderly is meant to be a small but precious sign of hope for them and for the whole Church. I renew my invitation to everyone – dioceses, parishes, associations and communities – to celebrate this Day and to make it the occasion of a joyful and renewed encounter between young and old. To you, the young who are preparing to meet in Lisbon or to celebrate World Youth Day in your own countries, I would ask: before you set out on your journey, visit your grandparents or an elderly person who lives alone! Their prayers will protect you and you will carry in your heart the blessing of that encounter. I ask you, the elderly among us, to accompany by your prayers the young people about to celebrate World Youth Day. Those young people are God's answer to your prayers, the fruits of all that you have sown, the sign that God does not abandon his people, but always rejuvenates them with the creativity of the Holy Spirit.

Dear grandparents, dear elderly brothers and sisters, may the blessing of the embrace between Mary and Elizabeth come upon you and fill your hearts with peace. With great affection, I give you my blessing. And I ask you, please, to pray for me.

Rome, Saint John Lateran, 31 May 2023,
Feast of the Visitation of the Blessed Virgin Mary

FRANCIS

Parish & Eparchial News

- **Please pray for** several of our parishioners and family members including (but not limited to) Lilliana, Pauline, Stanley, Fr. Terry, Brody, Jennie, Mickey, Kristopher, Greg, Ross, Ron, Jean, Verna, Miranda, Sarah, Ann & Louis.
- **Happy birthday** to . who celebrate(s) his/her/their birthday(s) this week. May God grant you many happy years. Mnohaya Lita.
- On August 1, Fr. Peter Babej will be taking over as the **new pastor** here at Dormition Parish. I would like to thank you all for being so beautiful. I love you all, and will continue to pray for you even in my new assignment.
- **Next PPC Meeting** is August 23 at 6:30 pm
- Thank you, to all those who have been praying for the Children and staff at **Camp Oselia** this year. Both one week camps went smoothly, with a good number of children, who learned a lot about God and His ways, had fun, stayed healthy and safe, and made some awesome friends.

Martyr Trophimus and 14 Others in Lycia

The Holy Martyrs Trophimus, Theophilus, and thirteen martyrs with them, suffered during the persecution against Christians under the emperor Diocletian (284-305). Brought to trial, they bravely confessed themselves Christians and refused to offer sacrifice to idols. After fierce tortures, they broke the legs of the holy martyrs and threw them into a fire. Strengthened by the Lord, they came out of the fire completely unharmed, and they glorified Christ all the more. Unable to break the will of the holy confessors, the torturers beheaded them.

This and the article about the Dormition of St. Anne both come from OCA.ORG.



Dormition Parish Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
23 Commemoration of the First Six Ecumenical Councils. Octoechos Tone 6; The Holy Priest-Martyr Athenogenes and His Ten Disciples (284-305) Hebrews 13:7-16; John 17:1-13. 10 am Divine Liturgy (no fellowship) Blessing of Grandparents and Elderly	24 The Holy Martyrs Borys and Hlib, Named Roman and David at Holy Baptism (1015); Holy Great-Martyr Christine Polyeleos Feast. Romans 8:28-39; John 15:17-16:2. 3:30 pm Sacred Orders Commission Meeting at the Pastoral Centre 5:30 Appointment	25 The Dormition of Saint Anna, Mother of the Most Holy God-bearer (Theotokos); Holy Women Olympiada and Eupraxia (5th c.) Polyeleos Feast. Galatians 4:22-31; Luke 8:16-21. Fr. Bo away	26 The Holy Priest-Martyr Hermolaus and those with him (286-305); Holy Venerable-Martyr Parasceve 1 Corinthians 13:4-14:5; Matthew 20:1-16. Fr. Bo away	27 The Holy Great-Martyr and Healer Panteleimon (286-305); Our Holy Father Clement the Wonderworker, Archbishop of Okhrid (910) Polyeleos Feast. 2 Timothy 2:1-10; John 15:17-16:2. Fr. Bo away	28 The Holy Apostles and Deacons Prochor, Nicanor, Timon and Parmenas (1st-2nd c.) Abstinence from meat and foods that contain meat. 1 Corinthians 14:26-40; Matthew 21:12-14, 17-20.	29 The Holy Martyr Callinicus Romans 14:6-9; Matthew 15:32-39. Hopefully Fr. Bo will be installing the smaller version of the "Ostopowich" Tabernacle.
30 Fore-feast of the Procession of the Precious and Life-Giving Cross of the Lord; Holy and Just Eudocimus (840) 1 Corinthians 15:12-19; Matthew 21:18-22. 10 am Divine Liturgy (no fellowship)	31 Fore-feast of the Procession of the Precious and Life-Giving Cross of the Lord; Holy and Just Eudocimus (840) 1 Corinthians 15:12-19; Matthew 21:18-22. Fr. Bo's Last Day as Pastor at Dormition 5:30 Appointment	1 Fore-feast of the Procession of the Precious and Life-Giving Cross of the Lord; Holy and Just Eudocimus (840) 1 Corinthians 15:12-19; Matthew 21:18-22. Fr. Peter's First Day as Pastor at Dormition	2 The Transfer of the Holy Relics of the First-martyr and Archdeacon Stephen (5th c.) Dormition Fast. Abstinence from meat and foods that contain meat. 1 Corinthians 16:4-12; Matthew 21:28-32.	3 Our Venerable Fathers Isaac (406-25), Dalmatus and Faustus Dormition Fast. 2 Corinthians 1:1-7; Matthew 21:43-46.	4 The Seven Holy Youths of Ephesus; Holy Venerable-Martyr Eudocia (98-117) Dormition Fast. Abstinence from meat and foods that contain meat. 2 Corinthians 1:12-20; Matthew 22:23-33.	5 The Fore-feast of the Transfiguration of Our Lord Jesus Christ; Commemoration of the Consecration of the Holy Resurrection Patriarchal Sobor; Holy Martyr Eusignius (360-63) Dormition Fast. A day when the faithful are highly encouraged to participate in the Divine Liturgy. Hebrews 3:1-14; Matthew 16:13-18.
6 The Holy Transfiguration of Our Lord, God and Savior Jesus Christ Feast of our Lord. 2 Peter 1:10-19; Matthew 17:1-9.	7 Post-feast of the Transfiguration; Holy Venerable-Martyr Dometius (360- 63) Dormition Fast. 2 Corinthians 2:4-15; Matthew 23:13-22.	8 Post-feast of the Transfiguration; Holy Confessor Emilian, Bishop of Cyzicus (815) Dormition Fast. 2 Corinthians 2:14-3:3; Matthew 23:23-28.	9 Post-feast of the Transfiguration; Holy Apostle Matthias Polyeleos Feast. Dormition Fast. Abstinence from meat and foods that contain meat. Acts 1:12-17, 21-26; Luke 9:1-6.	10 Post-feast of the Transfiguration; Holy Martyr and Archdeacon Lawrence (249-51) Dormition Fast. 2 Corinthians 4:1-6; Matthew 24:13-28.	11 Post-feast of the Transfiguration; Holy Martyr Euplus (304) Dormition Fast. Abstinence from meat and foods that contain meat. 2 Corinthians 4:13-18; Matthew 24:27-33, 42-51.	12 Post-feast of the Transfiguration; Holy Martyrs Photius and Anicetas (284-305) Dormition Fast. 1 Corinthians 1:3-9; Matthew 19:3-12.

Eighth Sunday after Pentecost. Octoechos Tone 7; The Holy Martyrs Trophimus, Theophilus and those with them (284-305); Miracle of the Pochaiv Icon of the Mother of God against the Invaders (1675)

Troparion, Tone 7: By Your cross You destroyed death,* You opened Paradise to the thief,* You changed the lamentation of the myrrh-bearers to joy,* and charged the apostles to proclaim* that You are risen, O Christ our God,* offering great mercy to the world.

Glory be to the Father and to the Son and to the Holy Spirit.

Kontakion, Tone 7: No longer shall the dominion of death be able to hold humanity,* for Christ went down shattering and destroying its powers.* Hades is bound.* The prophets exult with one voice.* The Saviour has come for those with faith, saying:* "Come forth, O faithful, to the resurrection!"

Now and for ever and ever. Amen.

Theotokion, Tone 7: O all-praised treasury of our resurrection, we hope in you,* bring us up from the pit and depth of sin,* for you have saved those subject to sin* by giving birth to our Salvation,* O Virgin before childbirth, and Virgin in childbirth,* and still a Virgin after childbirth.

Prokeimenon, Tone 7

The Lord will give strength to His people,* the Lord will bless His people with peace.

verse: Bring to the Lord, O you sons of God; bring to the Lord young rams. (*Psalms 28:11,1*)

Epistle: 1 Corinthians 1:10-18 (NRSV)

Brothers and Sisters, I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power. For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

Неділя 8-ма по Зісланні Святого Духа. Свв. мчч. Трофима, Теофіла і тих, що з ними. Глас 7. Єв. 8. 24 липня.

Тропар (глас 7): Знищив Ти хрестом Твоїм смерть, відчинив розбійникові рай, мирноносцям плач на радість перемінив і апостолам звелів проповідувати, що воскрес Ти, Христе Боже, даючи світові велику милість.

+Слава Отцю, і Сину, і Святому Духові.

Кондак (глас 7): Вже більше влада смерті не зможе людей держати, зійшов бо Христос, знищивши і знівечивши сили її, зв'язується ад, пророки ж однодушно радіють. З'явився Спас тим, що вірують, промовляючи: Виходьте, вірні, до воскресіння.

І нині, і повсякчас, і на віки вічні. Амінь.

Богородичний (глас 7): Як на скарбницю нашого воскресіння, надіємося на Тебе, Всехвальна, тож виведи нас з ями й безодні прогріхів, бо Ти спасла підлеглих гріхам, породивши наше Спасіння. Як перед народженням Ти була Діва, так і в народженні і по народженні, Ти залишилась Дівою.

Прокімен (глас 7):

Господь силу людям Своім дасть, Господь поблагословить людей Своїх миром (Пс 28,11).

Стих: Принесіть Господеві, сини Божі, пренесіть Господеві молодих баранців (Пс 28,1).

Апостол: (1Кр 1,10-18):

Браття і Сестри, благаю вас ім'ям Господа нашого Ісуса Христа, щоб ви всі те саме говорили; щоб не було розколів поміж вами, але щоб були поєднані в однім розумінні й у одній думці. Я бо довідався про вас, мої брати, від людей Хлої, що між вами є суперечки. Казку ж про те, що кожен з вас говорить: «Я – Павлів, а я – Аполлосів, а я – Кифин, а я – Христов.» Чи ж Христос розділювався? Хіба Павло був розп'ятий за вас? Або хіба в Павлове ім'я ви христилися? Дякую Богові, що я нікого з вас не охристівав, крім Криспа та Гаїя, щоб не сказав хтось, що ви були охрищені в моє ім'я. Охристівав я теж дім Стефана; а більш не знаю, чи христівав я когось іншого. Христос же послав мене не христити, а благовістити, і то не мудрістю слова, щоб хрест Христа не став безуспішним. Бо слово про хрест – глупота тим, що помирають, а для нас, що спасаємося, сила Божа.

Alleluia, Tone 7

verse: It is good to give praise to the Lord; and to sing to Your name, O Most High.

verse: To announce Your mercy in the morning, and Your truth every night. (*Psalms 91:2,3*)

Gospel: Matthew 14:14-22 (NRSV)

At that time, Jesus saw a great crowd; and he had compassion for them and cured their sick. When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." Jesus said to them, "They need not go away; you give them something to eat." They replied, "We have nothing here but five loaves and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children. Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds.

Communion Hymn

Praise the Lord from the heavens;* praise Him in the highest.* Alleluia, alleluia,* alleluia. (*Psalms 148:1*)

Алилуя (глас 7):

Стих: Добре того – прославляти Господа, і співати Твоєму імені, Всевишній (Пс 91,2).

Стих: Звіщати вранці Твою милість, ночами – Твою вірність (Пс 91,3).

Євангеліє: (Мт 14,14-22):

У той час, вийшовши, Ісус побачив силу народу і змилювався над ними та вигоїв їхніх недужих. Якже настав вечір, підійшли до нього його учні й кажуть: "Пусте це місце та й час минув уже. Відпусти людей, нехай ідуть по селах та куплять собі поживи." А Ісус сказав їм: "Не треба їм відходити: дайте ви їм їсти." Вони ж мовлять до нього: "Ми маємо тут тільки п'ять хлібів і дві риби." Тоді він каже: "Принесіть мені їх сюди." І, звелівши народові посідати на траві, взяв п'ять хлібів і дві риби, підвів очі до неба, поблагословив і розламав ті хліби, і дав учням, а учні – людям. Всі їли до насити й назбирали куснів, що zostалися, дванадцять кошів повних. Тих же, що їли, було яких п'ять тисяч чоловіків, окрім жінок та дітей. І зараз же спонукав учнів увійти до човна й переплисти на той бік раніше від нього, тим часом як він відпускав народ.

Причасний:

Хваліте Господа з небес, хваліте Його на висотах. Алилуя (х3).

After the Ambo Prayer and the announcements, all of the grandparents come to the front of the church, where the priest reads the following prayer over them.

Priest: Let us pray to the Lord.

All: Lord, have mercy.

Priest: Lord Jesus Christ, our God, You prepared the world for Your coming by raising up Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel as witnesses to Your promise. From Your ancestors You brought forth a royal sceptre, the immaculate maiden and Virgin Mary, from whom You, the Sun of Righteousness shone forth. Lord, You have been our refuge from one generation to the next, and so we beseech You, look upon these Your servants, the grandparents and elders who have gathered here, and enable them to continue witnessing to Your truth. Steady their footsteps and shelter them from all harm, so that they might remain beacons of light for every new generation. May the bond that unites them to their grandchildren always bring them and their heirs closer to You. This we ask through the intercession of Your holy ancestors, Joachim and Anna, who raised Your all-holy Mother. By their prayers may we always desire to praise You, with Your Father, the Ancient of Days, and Your all-holy, good and life-giving Spirit, now and always and for ever and ever.

All: Amen.